



47-4  
21

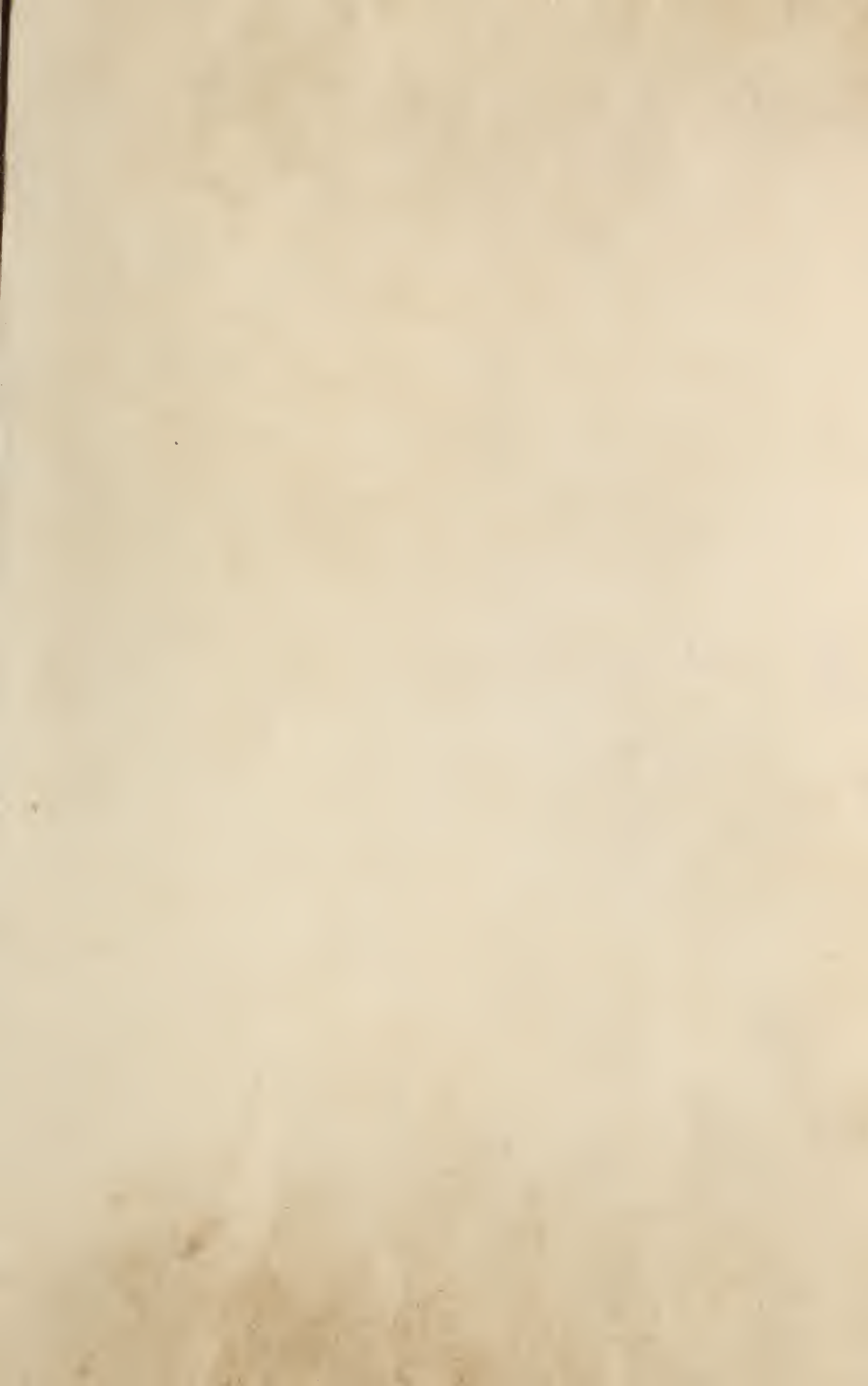
LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

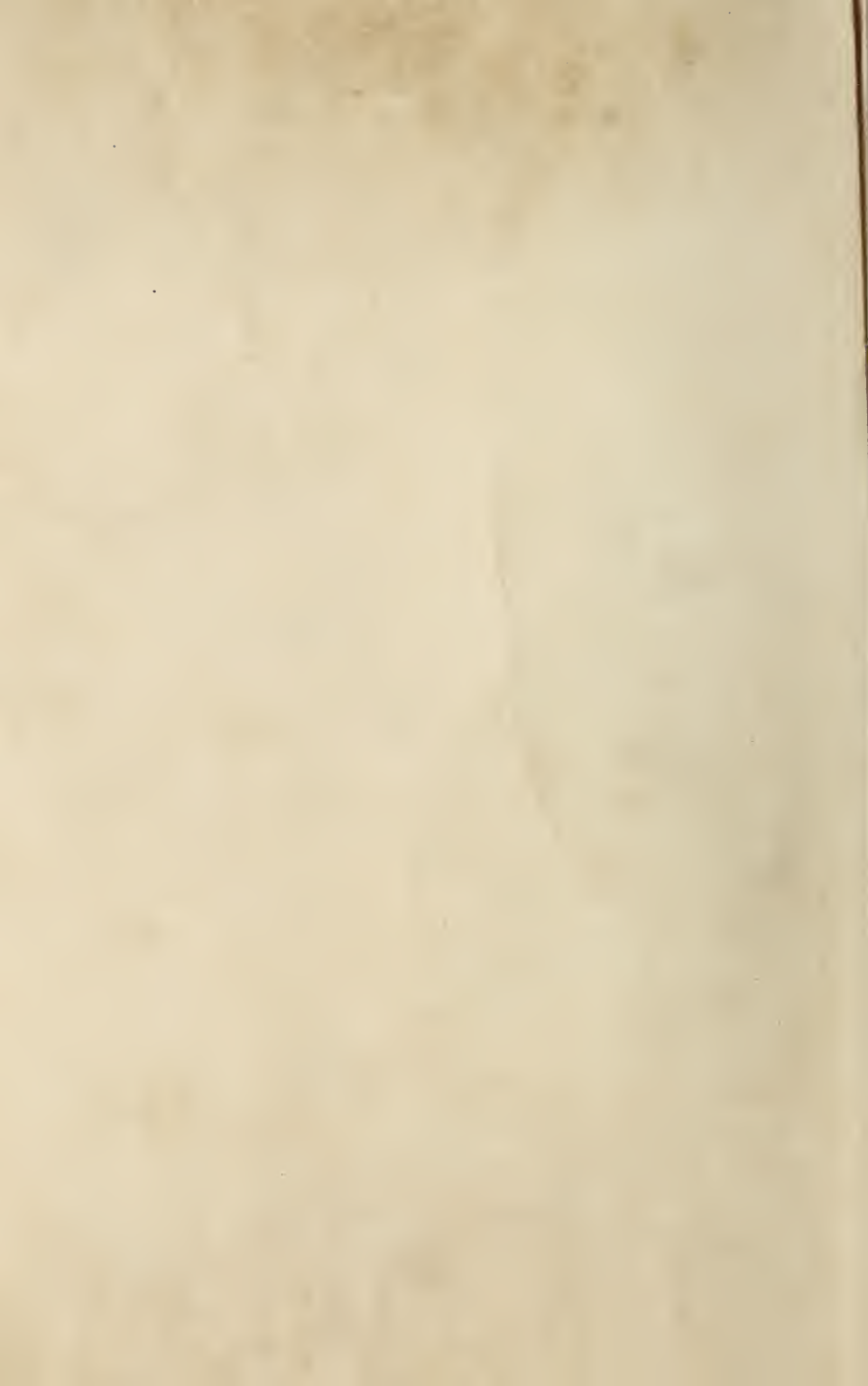
Case,..... I

Shelf,..... 7

Book,.....

RL





# THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE

AMERICAN SOCIETY  
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Vol. I. No. 8.

FEBRUARY, 1845.

New Series.

## "ANASTASIS." BY PROF. BUSH.

(Continued from page 163.)

THESE preliminary matters settled, we are now prepared to look at "*Part I., Chapter 1. The Argument from Reason,*" and see what is in it. In justice to the author, let his argument, first of all, be stated in as few words as possible, but fully, with perfect fairness, and in his own language, though condensed. For the convenience of reply, we take the liberty of distinguishing by numerals its several parts.

1. "We ask for a plain and explicit *statement* of the doctrine. The simple assertion that the body is to be raised, does not constitute an intelligible proposition, for the reason, that it leaves it utterly uncertain *what body is meant.* (p. 36.) No fact in physiological science is better ascertained, than that the human body, in regard to its constituent particles, is in a state of constant flux. Strictly speaking, no man has the same body now that he had seven years ago. (p. 37.) A precise use of language will not warrant the assertion, that our bodies are the same this hour that they were the last. (p. 58.) Of the body we cannot predicate identity at all in any two successive moments of its being. (p. 62.) The question then again recurs — What body is to be raised?" (p. 37.)

2. "The resurrection of the same body, in any sense whatever, encounters

difficulties in our view absolutely insuperable, arising from the changes and new combinations which the particles of the dead body undergo in the interval between death and the resurrection." And here these particles are traced in their flight throughout "the whole vegetable and animal world," until "a portion of the matter which once entered into the body of Goliath of Gath" is detected in "the flesh of Alexander's horse, Bucephalus." (pp. 40—2.)

3. "The objection which constitutes the burden of our present argument obviously resolves itself into the difficulty of conceiving of any fixed *relation* between the body that dies and the body that is raised." (p. 42.)

4. "Thousands and millions of human bodies that were once deposited in graves are not there now, and never will be again." He then supposes "the bodies of five hundred Hindoo widows to be consumed on the funeral piles of their husbands on some lofty mountain peak," and their ashes "to be scattered by the winds to the four quarters of heaven." The question is, "How can a body come out of the grave that is not there?" (pp. 45, 47, 49.)

5. "The resurrection body is to be a *spiritual*, and not a material body." (p. 40, *et passim.*)

Behold, then, Prof. B.'s philosophical argument, covering some 27 pages of the original, against the possibility of a resurrection of the body—his argument in all the aspects in which it is here presented — *his whole argument*, only divested



of those surging clouds of "sonorous, exotic, and sesquipedal words,"\* in which our author, we sometimes think, delights to lose himself, as it is certain he is very apt to be lost to the eye of his amazed and bewildered reader. But recalling to mind the ingenuous *confession*, which on this occasion he makes before entering the mist,—("I must confess," he says, p. 9, "my mind to be so constructed, as to be incapable of receiving an alleged doctrine of revelation, without adequate evidence that the interpretation upon which it is founded is sound")—it behoves us, in our consciousness that *we* partake largely of the manifold mental infirmities of the race—of the human liability to err—to give earnest heed to what, if the author judges himself correctly, cannot but be something very serious.

We, therefore, look again at "The Argument from Reason," as it now stands revealed to the light of day; and the first thought that occurs to us is, that its features are rather familiar. Is *this* the interview, to prepare us for which it was thought advisable to get up that eloquent exordium about "*progressive*" human nature? Really, the Professor might have spared both himself and us the ceremony of an Introduction. We assure him that this is one of our oldest acquaintances.

We cannot, indeed, boast of having read much of the New Jerusalem literature, although we were previously aware of what the author so frankly avows, to wit, "the substantial identity of his theory with that of Swedenborg." But who does not know that all this concerning identity and the particles, &c., about which the Professor makes such an alarming ado, has been discussed long ago, yea, over and over again, till every body had got tired of it? And yet in spite of all that could be said, and our author cannot claim in this part of his work to have added one new idea, "the fixed belief of good and great men, both

of the past and the present," continued, and continues, the same as ever.

To the authorities here cited, Swedenborgian and others, might have been added, we suppose, the entire Socinian school, with which, for a long time, this used to be a favorite, and standing topic for the display of a barren dialectic subtilty. But, as we formerly intimated, we have little doubt that the pedigree of the error, like that of so many others, may be traced as far back as the apostolic age. It is obviously impossible to believe, that the fact of the continual changes in the substance of the living body was unknown to the ancients. Nay, Magendie expressly mentions that it was "the ancients," who "imagined the total renovation of the body to be accomplished in the space of seven years"—the ordinary computation still, and the one adopted by our author. So learned a man as Paul, then, was not likely to be ignorant of such a very plain matter; and we can readily conceive how the sharp wits of scoffing Athenians also, when they came at last to understand that *Anastasis* was something else than a "strange demon," Acts xvii. 18, may have been whetted on these pleasant puzzles. And, besides, may it not be safely taken for granted that Hymenaeus and Philetus themselves, little as they may have known of "physiological and psychological science," were yet in the habit, more or less, of "paring their nails, and clipping their hair," or having it clipped for them?—processes, however, which, the Professor teaches, and it cannot be gainsaid, "leave the body a different body from what it was before this subduction from its integrity took place." (p. 58.)

1. But that we may come to closer quarters with our friend's argument, we beg to ask him whether he is *perfectly sure* that the flux of the particles of which he speaks, extends to all parts of the human body? For he must not forget how the case stands. He, of course, concedes, that but for "the irresistible inferences" of reason he would never once have

\* The Rev. Sydney Smith.

thought of finding his views in the Bible ; and so he has cheerfully shouldered the burden of proof, that the rational inferences are irresistible. We will have nothing to do, then, with suppositions, however plausible ; probabilities, however strong ; there must be no brisk skipping, no smooth gliding over chasms, however slender ; not a flaw in the chain, however minute. Now to say nothing of the septennial hypothesis, is Prof. B. prepared to assert, that the body of old age itself retains nothing in common with the body of infancy ? Perhaps he is ; but we question whether learned physiologists will sympathize in his confidence. His own witness, Magendie, ventures no farther than this, that "it is *extremely probable*, that all parts of the body, during life, are undergoing a change, which has the double effect of expelling those molecules, which have served their appointed time in the composition of the organs, and of replacing them by new molecules." He leaves it confessedly a matter of conjecture, not of certainty, that this change does affect *all* the parts, and still more, that it reaches to *all the molecules of all the parts*. Magendie did not profess to know, and Prof. B. does not know, but that there may be some — many — multitudes of these, whose term of service never expires from the beginning of life to the end of it. The whole process of the absorption and elimination of matter in the living body is among the mysteries of science. Says Magendie, "We know of no satisfactory explanation of it." The octogenarian carries to the grave the mark that disfigured him when a boy ; and we are not ashamed to acknowledge, that in our uninstructed state, we regard even this as rather a wonderful fact, if it be true that, at every moment of his existence, every atom of his frame was liable to summary ejection by some rival atom from the remotest regions of the earth, or water, or air, and that this revolutionary proceeding was actually effected more than ten times over.

The point we here wish to make is that, for any thing known to the contrary, there may be a permanent *substratum*, or nucleus of the body, which, having subsisted through life, is not lost at death, but remains as the essential element and rude material of the body of the resurrection. Supposing, for we do not affirm it, that such a thing is necessary to the fulfilment of the divine promises in their natural and obvious import, it does not at all meet the conditions of the argument for the Professor to tell us, that we cannot put our finger on it, and say, "there it is." Most manifestly he is bound to show that it does not exist, and is not visible to the eye of the Omniscient Power, by whom we are "fearfully and wonderfully made." Here, we conceive, is one impregnable fort of the advocate of the literal resurrection. Not a single sentence that the Professor has written so much as touches it, or looks towards it.

In answer to the oft-repeated and intense outcry for "a *statement* of the doctrine," we have no objections to saying in prompt, and, as our author may think, most unguarded language, that we believe in a resurrection still future, which shall reunite the soul and body of every human being that ever died, or ever shall die. To this the Professor retorts quite as promptly, and with a vivid anticipation of victory, "What body ? a person who dies at the age of seventy has had ten different bodies." Well, grant it, although Magendie calls it a "*conjecture*," and intimates that he does not "admit this to its full extent ;" nay, let us take the Professor's philosophy in its last stage of concentration and refinement, where he shows that a man has at least sixty different bodies every hour of his life ; and still we are unable to realize the terrors of the query, "*What body ?*" Suppose we reply, the last body of all — that which died — what then ? Why then, our interrogative friend, according to his favorite method of reasoning, to wit, by asking questions, bears down on his op-

ponent with this additional demand: "But why shall the preference be given to these particular bodies, when, as is well known, they are often withered and wasted by consumptions, swollen by dropsies, mangled by wounds, made hideous by deformities, curtailed of limbs, or become partially putrid by gangrenes? If the material particles of the body are to be reassembled at all, why not rather suppose?" &c., &c.

Now, with all deference, "what doth such arguing reprove?" Surely, when Paul speaks of our "vile body" he was not thinking only, or especially, of old and diseased persons, or of his own "thorns in the flesh," and diminutive stature? Nor from his proposition, that that "vile body," be it ever so vile, even in the Professor's sense, shall be "changed," does it by any means follow that, when changed, it shall be a "vile body" still. No; "it is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power."

Again, it is certainly a very odd way of proving, that there is no body that can be "raised up at the last day," to prove that there has been *an incalculable variety of bodies*, from which to pick and choose, and that God has now only to "give the preference," whether or not He condescends to furnish us and the Professor with the reasons of His choice. But theorise as you please, we know that the human body, amidst all changes, retains a sufficient identity for the uses both of consciousness, and of law. We fear exceedingly that the poor fellow who is to be hanged next year by the neck until he is dead, and his body, perhaps, given to the doctors, will not be able to extract a very great deal of comfort from meditating on these physiological demonstrations, however excellent, and then asking the Judge who has just pronounced the sentence, or that other functionary who expects to execute it, "Pray, *which neck* do you intend? *What body*?" And even so, should the spirit-

ual body of the resurrection differ no more, as to identity of substance, from the natural body of death, than the natural body of to-day differs from what it was yesterday, or last week, or last year, the redeemed of the Lord, we hope, will be able, and with none the less rapture, to shout forth their victory over the grave, and will make the man of science perfectly welcome to his proofs, that they are laboring under a vulgar delusion—"a fundamental fallacy, which a single glance of the mental eye detects."

2. But then "the changes and new combinations which the particles of the dead body undergo in the interval between death and the resurrection" present difficulties in our friend's view "absolutely insuperable." And it will be recollected that, among other ingenuities, he actually hunted a bit of the body of the unfortunate Philistine through its transmigration of ages, until finally he overtook it in "the flesh of Alexander's horse, Bucephalus." A chase like this must have been fatiguing to the fancy; or we should have expected him next to turn upon the illustrious rider himself, and, in the congenial society of the philosophic Prince of Denmark, "trace the noble dust of Alexander, till he found it stopping a bung-hole." The fact, to be sure, is unquestioned, and needed no illustration. But the inference, which we draw from it, is quite different from the Professor's.

Because a particle of a dead body may enter into the composition of some other living body, he proceeds at once to pose us with the question, "Whose shall it be in the resurrection?" We answer very coolly, Either's, or neither's, as it shall please God; 1 Cor. xv. 33. "But in that case how will the bodies be the same as formerly?"—we are then asked with an air of the deepest perplexity. And we reply, that there exists no greater difficulty about that, than attends the analogous, but most certain fact, that the learned Professor and his humble reviewer may already, in the course of their life-



time, have exchanged a good many particles, and, should we live a few years longer, may continue to reciprocate these minute favors, and yet our bodies all the while be, as they have been hitherto, sufficiently distinct and distinguishable. "But neither have they been the same"—responds the Professor with true logical pertinacity—"they have been changing every instant." And so we are just brought round again to where we were before. Nor do we see that any other answer is required than what was given then.

3. Combining the two objections already considered, our author repeatedly acknowledges, nay, strenuously insists, that his argument "resolves itself into the difficulty of conceiving of any fixed *relation* between the body that dies, and the body that is raised; (p. 43.) We repeat, then, that the common view of the resurrection labors, in our opinion, fatally on the score of a conceivable *relation* between the present and the future body; (p. 43.) Waiving," he says, "all that can justly be deemed extravagant in the prevailing sentiments on the subject, we still find a large residuum of the improbable and the incredible in that which is propounded to our reception"—we should, indeed, have thought that what is so "*improbable*" as to be "*incredible*," might "justly" enough "be deemed *extravagant*" also. But this only by the way.

This grand problem as to "*the relation*" can include, it is obvious, only two points; How many particles of the old body go to the formation of the new? and, By what steps of transition, if there are any steps in the matter, is the change of the old body into the new effected? And now, at last, we must confess, the Professor, to use his own phrase, has "utterly nonplussed" us—fairly reduced us to silence. Or if we open our lips at all, it is to plead guilty to an absolute, hopeless ignorance on both these topics. The case would be truly distressing, *if we were required to achieve the glorious*

*result*. But it is not so; and what a comfort is that! The King of Babylon, in like manner, found his "faculties confounded" in trying to make out the relation between being "cast into the midst of a burning fiery furnace," and coming out of it unsinged; and equally "nonplussed," we have no doubt, would the renowned Children themselves have been, had they tried. But they did *not* try; and there was the difference. There was, in truth, very little "physiological science" in their answer, but there was faith, and that was as good, and by it they have obtained a good report. "O Nebuchadnezzar, we are not careful to answer thee in this matter"—that is, we give ourselves no trouble about *the relation*—"Our God whom we serve is able—and He will—O King."

The author, having thus failed to prove that the doctrine of the resurrection involves any contradiction, or impossibility, it is of no use now to think of shaming us by saying, that this appeal to omnipotence cuts the remaining knots, but does not untie them. We do not pretend to untie them, and what relation is there, in the wide world of nature, but Philosophy herself is compelled to cut it in precisely the same way? To the innumerable queries, therefore, storming like small hail throughout this volume, we oppose the shield of faith, furnished to our hand in that single query of the Apostle Paul, "*Why should it be thought a thing incredible with you, that God should raise the dead?*"—a passage, it is remarkable, to which the author never once refers. When he calls the procedure a "strange and incomprehensible" one, he says what is true. Only let him remember, that there is quite a number of strange things in the universe, which no professor even is either required, or expected, to comprehend.

But on this whole subject of *relations* our author's views are not a little peculiar. The creation of a sun out of nothing, for example, he seems to regard as rather a plain piece of business, compar-

ed with changing a vile body into a glorious one. "In the original creation," he remarks, p. 57, "there is the production of something by the simple fiat of Omnipotence, that has no relation to any thing going before." What! no relation to any thing going before! Then how, in the name of logic, and philosophy too, did it ever get itself produced at all? Did not the "simple fiat of Omnipotence"—or, in simple phrase, the will of God—"go before?" And what but the relation of that will to it, and to nothing, produced out of nothing the heavens and the earth? "*Through faith*," and in no other way, "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Now will any ordinary man in his ordinary senses assert, that in *this* relation there is not far more of "a nature utterly to confound and overwhelm our faculties," than in the resurrection of these mortal bodies at the last day? Should our learned friend himself deliberately commit himself to such a position, we might be allowed to say of him without offense, because in the good-humored freedom of discussion, that "his mind" *must*, indeed, be "constructed" somewhat differently from other men's. For our own part, we agree with the old Greek, Athenagoras;—"That there is a power equal to the resuscitation of the body is shown by the fact of its creation."

According to our author, "Paul's striking illustration drawn from the sown seed and the up-springing plant," (p. 50,) and the "emergence of a brisk and beautiful-winged insect from the grovelling and unsightly caterpillar," (p. 53,) do not at all illustrate the subject as popularly understood, because in both these cases there is, what is wanting in the case of the body, an "unbroken continuity of the vital principle." Now, no rule of interpretation is more obviously reasonable than that, which forbids us to stretch analogies beyond their proper use and design, and it is a rule the application

of which is especially needful, when we undertake to illustrate the results of miraculous power by the common appearances of nature. Besides, *every thing after its kind*, is the law of natural history itself; and the Professor expressly declares, (p. 52,) that "the vital principle of the body is indissolubly connected—we do not say identical—with the soul." But seeds and caterpillars have no souls, we believe; and it is, therefore, unphilosophical, when the conditions of the experiments so essentially differ, to require a strict resemblance, *not only in the results*—which is all that we feel any interest in, and which here exists—*but in the processes*, by which the results have been attained.

Or let us test the question in a more easy, practical form. Will our friend, then, accompany us to the grave of Lazarus, and note what is going on there? Here, certainly, is "a break in the continuity of the vital operations," and one as real and entire as in the case of him, who fell by the hand of fraternal violence, outside the gate of Eden, 4000 years before. And what is more, we are distinctly informed, that the process of corruption had already begun, when "The Resurrection and the Life" drew nigh. Look, then, again, and behold—*Lazarus in his sisters' arms!*

Now were we even certain, and we do think it most probable, that some particles had actually dropped off from the decaying mass, and been left behind in the sepulchre, our friend nevertheless, we are persuaded, has neither the head nor the heart to interpose with his quiddities about identity, for the purpose of arresting the tearful joy of kindred over him who "was dead, and is alive again—was lost, and is found."

4. If the reader will be so kind as to look back to the argument so numbered, he will probably not care about being detained long upon it. "How can a body, that never was in a grave, come out of one?" Five pages are devoted to this!

"It is appointed unto men once to die," says the Apostle. How can that be, when some in former days did not fulfil the appointment, and thousands more, in the time of the end, shall not taste of death? "But people commonly do," the Apostle would have said. The application is easy.

5. One other point only remains to be noticed, and here, too, we can afford to be brief.

"There is a spiritual body," Paul tells us, and Prof. B. takes care to put that as a motto into his title-page, nor did we wonder at his doing so. But we did wonder, with a great amazement, when we found him, in the course of "The Argument from Reason," appealing to this scriptural declaration, some five or six times at least in succession, and as often taking it for granted, that it is decisive of itself against the materiality of the resurrection body, as in that case it would certainly be against the very drift of the Apostle's reasoning throughout the chapter where it occurs.

Once, to be sure, as usual, in the enjoyment of that good luck, or, peradventure, in the exercise of that discretion, for which we formerly gave the Professor credit, he lets us know that "Paul's expression, 'a spiritual body,' is understood by some to denote a body *adapted to spiritual uses*, instead of implying one that is metaphysically *spiritual*, in contradistinction from *material*." Some so understand it — who are the *others* that understand it otherwise, and believe in the resurrection of the body at all? Can the Professor name *one*? It may be worth while to hear what Calvin, for instance, has to say on this phrase. We translate from his Commentary *in loc*. "Moreover, the body is called animal, (natural,) as it is informed by the anima (soul;) spiritual, as it is informed by the Spirit. It is now the soul which vivifies the body, that it shall not be a dead carcase: the latter, therefore, properly takes rank according to the first. But after the resurrection, that quickening energy,

which it shall receive from the Spirit, shall be the more powerful. Only let us ever remember what we saw before, that the substance of the body is one and the same; and that here the question is solely about qualities. For our instruction, the present quality of the body may be called, animation; the future, inspiration. Such is the simple and genuine meaning of the Apostle; let no man by extravagant philosophizing wander in the air; as they do who think that the substance of the body shall be spiritual, whereas there is no mention made here of substance, neither in that respect is there to be any change."

In spite of all this, however, and after first securing himself, by that opportune allusion to what "some" think, against retort or complaint, our author goes on very composedly in subsequent pages to tell us that, "as the resurrection body is to be a spiritual body, it confounds our faculties to attempt to imagine of what use the former material and fleshly particles are to be in the formation of a purely spiritual body." (p. 43.) He speaks of "the intrinsic incompatibility of material and spiritual elements in the same fabric," (p. 43;) and, to make this the more powerful, he, of course, administers it also in the catechetical form;—"Will not this constitute a body of flesh and blood, which we are expressly assured cannot inherit the kingdom of God?" (p. 50.) "Will the reconstruction of the original materials of the fleshly body form the spiritual body which we conceive to be that of the resurrection?" (p. 52, *et passim*.)

On the Professor's principle, nothing could be easier than to prove that, as in the resurrection there is no matter, so now in our natural estate there is *no soul*. How common is it to find human nature, that wonderfully progressive thing, stigmatized in Scripture as *flesh* — mere *flesh*! And does it not "utterly confound and overwhelm the faculties," to hear an Apostle harangue the Churches about a "*carnal mind*," being "*carnally*-



*minded*—"vainly puffed up by a *fleshly mind*!" What, then, shall be done? Shall we imitate the Professor, by going into an agony about "the intrinsic incompatibility of material and spiritual elements in the same fabric?" Or shall we explain all by means of a very simple principle, familiar to every student of theology?

It is well known, that, in consequence of the mysterious constitution of the Person of Immanuel, what is strictly and literally true only of one nature is often transferred to the other, or to the God-Man himself. Something of the same kind takes place here. In the present mortal life of man, "the flesh with its affections and lusts" is one of the foul, cruel tyrants, that domineer over the soul in its blindness, having dragged down the immortal part into the mire of its own pollutions. It is fitting, therefore, that the soul should *bear the name* of the ignoble master whom it serves. But far otherwise shall it be in the resurrection of the dead. Then, the blessed re-action, already begun in the children of grace, will be perfected, and the body itself, quickened by the all-subduing Spirit, who even now dwells in the saints, and "beholding," without any veil between, "the glory of the Lord, will be changed into the same image, from glory to glory, as by the spirit of the Lord." No longer feared by its companion as an oppression and a snare, it shall be hailed by the descending spirit of the just man made perfect, as the suitable vehicle and instrument of its own holy purposes, and as the completion of its own joy. Emancipated from the slavery of the flesh, in which it was once held, the soul will now in its turn lift up the body to a share in "all spiritual blessings in heavenly places in Christ." The natural will undergo the transfiguration of the Spirit, and "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

We have thus examined, step by step, Prof. B.'s "Argument from Reason"

against the resurrection of the body. As this is avowedly the foundation of his system, and is all the apology that is offered for those most melancholy—(were they only not quite so ludicrous)—perversions of the Word of God, with which the rest of the book abounds, we have felt it to be due alike to the author and the reader, to exhibit that foundation in detail, precisely as the author has laid it. Of course we cannot judge how far the reader may be disposed to concur with us, but we confess our own opinion has been rather confirmed by this renewed scrutiny, that it is a foundation of sand. Overlooking all other fallacies, there are two pervading ones which we regard as fatal to the whole performance. The author assumes, that a numerical identity of particles, for which no one contends, is essential to a substantial identity of body;—and again,—The difficulty, experienced by the human mind in any attempt to follow out the process of resurrection, is objected as equally a difficulty in the way of Him, who claims it for His peculiar, divine prerogative, to "raise the dead." Indeed, abstracting from whatever might be reckoned offensive in the description, we shall always be disposed to instance the Chapter, on which we have been commenting, as decidedly the finest specimen, which modern times have furnished, of a very ancient and venerable method of reasoning, described rather bluntly by a French satirist many years ago in a stanza, which, rendered into plain prose, might stand thus;—

"Some brave soul, deeming himself infallible,  
Denies even with pride whatever surprises him;  
'I don't understand it;—then it is impossible;—  
The very syllogism of ignorance."

[TO BE CONTINUED.]

PASSING through the bazaar (at Alexandria,) one of the Pasha's Beys rode past us, fully armed, mounted on an Arab steed. An Egyptian,



clothed in white cotton, ran before him at full speed, clearing the way with voice and arms. This vividly recalled to us Elijah girding up his loins, and running before Ahab's chariot to the gate of Jezreel;—1 Kings xviii. 46.—*Narr. of Scot. Miss.*

### "A REPROACH AND A TAUNT;"—

Ez. v. 15.

DR. WOLFF writes in his journal, April 11, 1824,—"We pitched our tent at Arass. A Dervish flogged his ass, and called him *Yehudi* (Jew)." In Turkey it is customary, when animals or things are named, which it is thought might be offensive to polite ears, to introduce the word with an apology; as, "I beg pardon, a *swine*." In like manner they say, "I beg pardon, a *Jew*," when compelled to speak of one. So remarkably is the threatening fulfilled. And is not God equally faithful in his promises? "Then will the Lord be jealous for his land, and pity his people . . . and *I will no more make you a reproach among the heathen*;" Joel ii. 18, 20. "I will make you a *name and a praise* among all people of the earth, when I turn your captivity before your eyes, saith the Lord;" Zeph. iii. 20. "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of *him that is a Jew*, saying, We will go with you: for we have heard that God is with you;" Zech. viii. 23. "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . They shall call them, The holy

people, The redeemed of the Lord: And thou shalt be called, Sought out, A city not forsaken;" Is. Lxi. 6; Lxi. 12.

### HOW TO WIN A JEW.

It was not till evening that we were able to ascertain any interesting facts regarding the Jews in this place (*Boulogne*.) We had been told that two Jews had lately come from Dover, who resided near our hotel, but that they were men of the world rather than devout Israelites. In the evening, however, we were visited by a very interesting Jew, a person of education and agreeable manners, who spoke English fluently. He told us his history. Originally possessed of a small fortune, he had exhausted it in travelling for the sake of his brethren, having gone to North America, to investigate the question, whether or not the Indians there are really the descendants of the *ten tribes*. He had lived a year among the Winebegos and Micmacs, learned the Cherokee and Oneida languages, conformed to their manners, often living almost naked, all in order to ascertain that question, which he did not hesitate to decide in the negative. He was now spending his time in retirement, with the view of being able to recruit his resources, so as to undertake new journeys among his brethren in other parts, and especially in Palestine. The circumstance of our being on our way to Palestine had chiefly induced him to visit us. In the course of conversation, we stated the feeling of love to Israel which had led us to go forth on this journey; and Dr. Keith, with great fervor, pictured the outcast state of Israel, and how plainly it seemed to be on account of some sin lying at their door, urging him to consider what the sin could be. He then spoke of God's general love and mercy; and when we in return exhibited the way of pardon and acceptance, he became much affected,—“chiefly,”

he said, "because we manifested such interest in him, and such kindness." He added, "he wished there were more of the Church of Scotland's missionaries;" but immediately explained himself, "that it was only in one sense he could express such a wish, for he could not desire our success in converting his brethren,—only, if any should accomplish this, it would be in the way of kindness." He had been long seeking the truth, and thought he was still doing so, but was not convinced that it lay with us. He argued that the Jews had got their laws "*for ever*;" but he was silent when we pointed to the new covenant promised in Jeremiah. (Jeremiah xxxi. 31.) In speaking of *Jesus*, he made some interesting admissions. "The character and doings of Jesus Christ were most wonderful, and the success of Christianity in the world was the doing of God, in order to alleviate the misery of men; for, had Christianity not existed, he shuddered to think what might have been the state of nations." When pressed with the question, "Would Jesus, so excellent a character as he admitted him to be, declare himself *Son of God*, if he were not really so?" he was again silent, and seemed confused. He thought that God may possibly have prospered Christianity for the sake of *the Jews*; for *true Christianity* had never persecuted them. He had heard of Dr. Keith's work on Prophecy,—expressed delight at meeting with the author,—and on being presented with the Doctor's last work on the Evidences, requested him to write his name upon it. When presented with a Hebrew New Testament, on which we had written that we would often pray that he might be brought to light and peace, he showed much emotion. Once or twice, after rising to go away, he resumed his discourse. On finally taking leave, which he did with tears running down his face, he said with great emphasis, "*If you wish to gain a Jew, treat him as a brother.*"

From him we learned that there

are only eight families of Jews here, and that the children of one of these attend a Christian school. This being the first night of our inquiries after the scattered sheep in a foreign land, we could not but feel peculiar encouragement from this interview. It seemed as if the Lord was in haste to give us a token of his presence.—*Narrative of the Scottish Mission of Enquiry to the Jews.*

### GENEVA AND JERUSALEM.\*

THE name prefixed to this discourse is probably known to many of our readers as that of the eloquent author of *Theopneusty*. We have read it with interest and pleasure, and propose here to furnish our readers with a few extracts, from which they will learn how theological professors, and missionary meetings, at Geneva, are beginning to look at our glorious cause.

#### Statistics of the Jews.

Their restless feet are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles to the south of Cairo; and when Denham and Clapperton, the first travellers that ventured across the great Sahara, arrived on the banks of the lake Tchad, *they* also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews

\* "GENEVA AND JERUSALEM. The Gospel at length preached to the Jews, and their Restoration at hand. A discourse delivered at a Missionary Meeting at Geneva, March 12, 1843. By L. GAUSSEN, Professor of Divinity. With an Introduction by the Rev. E. Bickersteth. London; 1844." pp. 95, 18mo.

were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to two millions, two hundred thousand; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains three hundred thousand, and Tunis one hundred and fifty thousand. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteensynagogues. Yemen counts two hundred thousand; the Turkish empire two hundred thousand, of which Constantinople alone contains eighty thousand. At Brody, where the Christians, who are ten thousand in number, have only three churches, the Jews, twenty thousand in number, have one hundred and fifty synagogues. Hungary has three hundred thousand. Cracovie twenty-two thousand. In a word, it is imagined that were all the Jews assembled together, they would form a population of seven millions; so that could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland.

Having thus pointed his hearers to this, the most important of all missionary fields, the orator "proceeds to mention the different reasons that press upon us the necessity of extending to Israel our labors of love more than to any other people on the face of the earth." The motives specified, and enforced, are "compassion"—"gratitude"—"the express commands of Jesus Christ himself"—"the miracle of their actual existence"—"the prophecies contained in the Scriptures, which give us the assurance of their future conversion, and their re-establishment in Jerusalem"—"the consequences of the conversion of the Jews, and their return to Jerusalem, even independently of the manifes-

tation of Jesus Christ and other glorious events, which, according to prophecy, are to take place immediately after"—"the signs of the times"—"meaning by this expression the great signs which precede the accomplishment of the prophecies and the manifestation of Jesus Christ." These signs are, first, *historical*, such as these,—"a prodigious increase in the Jewish population"—"an extraordinary change in the civil condition of the Jews"—"the love now shown to the Jews by the protestant evangelical churches"—"the inclination which the Jews themselves now show to listen to evangelical Christians"—"the revival of Jewish literature and learning amongst them"—"the general expectation entertained by the Jews themselves, and a persuasion that some great change is about to take place in their state"—"the number of conversions which take place amongst the Jews"—"the attention which the whole world seems to be bestowing upon Jerusalem"—"the resurrection of the Hebrew language, which, from having been a dead language, is now becoming a living one again"—"the rising feeling of nationality amongst the Christian Jews;"—and, secondly, *prophetical* signs, of which only two are named, "the approaching fall of the Turkish empire," and "the preaching of the gospel to all nations." The last general motive urged is the *special blessing* promised to all that bless Israel; and the remainder of the discourse is occupied with "a rapid sketch of what has been done, and what is yet doing at this very hour, for the restoration of Israel."

With this analysis before them, our readers will have little difficulty



in assigning the extracts which follow to their appropriate places.

### **The Past Unfaithfulness of the Church.**

Who would then believe, that, after the time of the apostles, the church should so soon forget the commands of her Master? Certainly, it is one of the most extraordinary events in ecclesiastical history, that the messengers of Jesus Christ should, during seventeen centuries, have gone forth to call the Gentiles from the extremities of the earth, and that, from the days of the apostles till very lately, they should have left the Jews in their unbelief? Might we not believe, in reading their history, that the Christians had received an order to love Jesus and hate Israel? . . . . .

I once knew a Swiss officer fearing God, who was laughed at by his brother officers on account of his scrupulous morality and devotion. "Gentlemen," said he one day to them, "like you I might be shaken in my belief by the wicked instigations of my own heart, but when I look at the Jewish nation, I hear a voice that cries out to me, 'Be thou a Christian!'"

### **Origin of the London Society.**

It was in 1808, when Junot entered into Lisbon, Miolis into Rome, Murat into Madrid, and when nothing was talked of but Napoleon, that Louis Way, a rich Englishman, whom many of us have had the happiness of knowing since in Geneva, was riding in Devonshire with one of his friends, and passing before a country house he admired the beauty of the trees that surrounded it. "Do you know the extraordinary history belonging to them?" said his companion. "A lady to whom this country-seat belonged has positively forbidden in her will that they should be touched, until the Jews shall have become once more possessors of Jerusalem!" This incident founded the London Jewish Society, and so became the cause of all the great

undertakings which it has achieved. Louis Way, struck by this example of faith, examined the Scriptures more attentively, to see whether there was any authority contained in them for expecting the speedy restoration of the Jews, and this inquiry left in his mind a deep feeling of respect and interest for them. From that time he employed the resources of his large fortune and his great powers of mind in their cause, and he had the happiness of awakening in many other eminent men the same active charity, and the same desire to help them as inspired himself.

Israel, in years to come, will repeat with gratitude the names that are associated with his in the foundation and the support of the London Society; above all, those of the venerable Mr. Simeon of Cambridge, Dr. Marsh of Birmingham, Legh Richmond, and the Duke of Kent, the father of Queen Victoria.

This Society, founded in 1808 for the promotion of Christianity among the Jews, received at its very birth the stamp which all truly Christian institutions must expect to bear. The world raised her voice against it most violently, but nothing could arrest them. They began first with the Jews in London; they got justice done to many; they built a chapel, and began a service for converted Jews, and they even expended so much, that in 1815 they were alarmed at finding that their debts amounted to three hundred and thirty thousand French francs. Louis Way, who had already spent one hundred thousand in supporting it, declared that he would put in execution immediately an article of his will, by which he gave two hundred and fifty thousand francs more to the Society. His liberality was followed by others, the debts were paid, and the Society proceeded with fresh spirit.

Simeon of Cambridge, the friend and spiritual guide of all the pious young men at that university, never ceased from eloquently pleading with the public in favor of this sacred cause. When I saw him in 1832,



surrounded in so interesting a manner by a crowd of young students, he was considered too old then to appear again in a public meeting; nevertheless, three years afterwards, in his seventy-sixth year, he once more delivered an energetic discourse in favor of Israel in Exeter Hall. Eighteen months afterwards he was laid on his death-bed, and even then this man of God dictated with his dying breath an admirable letter to the students of Cambridge, intreating them not to forget the ancient people of God.

Yet another anecdote of one of the other associates of Louis Way. Some years ago, a Jew who had just embraced Christianity, and who was most violently persecuted on account of his faith, came to beg an asylum in Dr. Marsh's house. He obtained it; but a short time after four of Dr. Marsh's children fell ill, one after another, and died. Several persons considered these successive misfortunes as a judgment of God on Dr. Marsh for having received into his house a man who had so long been a blasphemer against Christianity; but the four sweet children one after another declared to their father before their death, that they had been brought to a more spiritual union with Christ by the conversations of the converted Jew; and Dr. Marsh, in the midst of his sorrow, thanked that divine mercy which had rewarded his charity towards a son of Abraham by making him an angel of eternal peace to his four children.

Louis Way did not exert himself for the Jews of England only; he visited those of other countries, and entreated the Christian charity of the continent in their favor; he laid the foundation of other Societies, the same as that of London, and, finally, he pleaded for them to the sovereigns then assembled at Aix-la-Chapelle.

He travelled, at his own expense, in the autumn of 1817, accompanied by a clergyman of the name of Cox, a rabbi called Solomon, and by a Tartar prince converted from Mahometanism, the Sultan Categary.

After having gone through Holland and the north of Germany seeking the Jews everywhere, he entered Russia. He was treated with respect by the Emperor Alexander, who promised him his assistance, and he left behind him in the Crimea the Rabbi Solomon as missionary. "It is indeed encouraging," wrote the rabbi to him, "to see the eagerness of the Jews for the Bible; their old hatred of Jesus seems to have disappeared; in public, as in private, they surround us and besiege us; some state their objections, others ask for explanations, and most of them listen to us with joy." Louis Way himself, after obtaining the declaration which he solicited, and having established new associations in Holland, Prussia, Poland, the Crimea, France, and Syria, returned home to continue his labors in the bosom of the Society he had formed.

#### Character of Joseph Wolff.

It is thus that Louis Way describes this eccentric being, who was his travelling companion for some time. "A man who, in Rome itself, called the pope the dust of the earth—who told the Jews that the Gemara is a lie—who spends his days in arguing upon, and his nights in examining the Talmud. A man for whom a trunk is a pillow, and a brick pavement a down bed. Who can make himself friends equally amongst the persecutors of his old and his new faith—who conciliates a pacha and refutes a rabbi—who converses with the Oriental nations without an interpreter; can live without food, and pay without money. One who remembers as little the insults as the flatteries that are heaped upon him—who is completely ignorant of the manners and customs of polished society, and is yet received by men of every rank, and gives offence to none. Certainly, such a man must fix the attention of a people which for so many centuries has never changed the uniformity of its manners; and it is by him that God is preparing his pathway in the desert."

### The Jew's Love for Jerusalem.

We must never forget, that in the government of God throughout sacred history, as well as in the thoughts and feelings of the oriental nations, the city of Jerusalem is ever the centre of all things. To the Greek, the Latin, the Armenian, the Jew, and even to the Mussulman himself, it is still the Holy City, and the constant object of their frequent pilgrimages. Does any thing extraordinary take place there, it causes as great a sensation in the synagogues of the Soudan, on the other side of the desert, as in those of Poland, on the banks of the Vistula; and the Jews, a people so remarkably sensitive, feel the vibration even to the very farthest extremity of their national existence. Jerusalem now contains as many Jews as Mahometans, and they are drawn thither by two powerful reasons; the first is the study of the Scriptures of the Talmud; and the second, the happiness of being buried in the Valley of Jehosaphat. Even at the time when the Turks would not allow more than three hundred of them to inhabit the Holy City, every year were vessels seen touching at Jaffa, whose melancholy cargo consisted of the bones of Israelites on their way to be interred in Jerusalem. Could you see the Jew entering for the first time the city of his fathers, you would behold him, at one day's journey from it, putting on his best clothes, and as soon as he perceives the Holy City, rending them, throwing himself on the ground. He weeps, he prays; and when at length he enters it, it is with dust upon his head. Never did exiled son revisit with greater tenderness his father's house, or never haughty noble behold with greater anguish the baronial hall of his ancestors in the hands of strangers. But above all, behold him on the day when the people have the custom of meeting under the western wall of Mount Moriah, to weep over the stones which they believe to have once formed a part of the founda-

tion of the ancient temple! "Nothing is so affecting as this scene," says the traveller Wilde, "and years will never efface it from my remembrance. They stood in groups, mourning and singing the Psalms of David in the very places and in the very language in which David composed them, before those same walls which have echoed them twenty-four centuries before; their notes were mixed with sighs, or interrupted by sobs. They kissed the outer stones of the wall, but they could not enter within: the crescent of Islamism glittered on the pinnacles of the Minaret, and the blood-red banner of Mahomet floated over their heads. If ever I should be asked what interested me most in my journey on the shores of the Mediterranean, I should answer, that it was the sight of the faithful Jew weeping over the stones of Jerusalem."

### The Conclusion.

The approaching restoration of Israel does not only interest the Christian world as a magnificent drama which, acted before our eyes, unfolds the greatness and the mercy of God, but it is also there to warn her of days of trial, and announce to her the dreadful judgments which are to fall upon the world in general. For us also the time is at hand.

The calling of the Gentiles eighteen centuries ago, was the signal of the ruin, but too justly merited, of the Jews, and of the punishments so long denounced against their unbelief: their restoration, therefore, will in turn become the signal of the merited ruin of the nations, and of those severe chastisements which have been pronounced against their contempt of the Scriptures, their persecutions of the Church, their resistance offered to the Gospel, and their worship of the creatures of his hand. I would not, Gentlemen, enter into the temple of prophecy with you to-night, therefore I must abstain from it in concluding: yet I will say this much, that according to the oracles of God, the restoration of Israel is close upon the overthrow

of the Turkish empire and of those commotions which will inevitably follow upon it; and a short, but violent persecution of the truth by the agents of Rome, will mark in the west this era in the prophecies; the Babylon of the latter days, with the ten Latin kingdoms on which she is seated, will give herself up to her last transports of rage. Is it not then evident enough that now is the time for holding ourselves ready, for being united, for being altogether fixed in our holy faith, and looking in humble adoration towards the Lamb who has bought us "and shall overcome, for he is Lord of lords, and King of kings?"

We have hopes, that the New York publisher of the other works of Professor Gaussen will soon add this one also to his catalogue. But especially is it our prayer to God, that the cause of Israel may receive ere long from every School of Theology, and Gospel pulpit, and Missionary institute in our own country, that *large measure* of devout and affectionate regard, of which it has, indeed, been long defrauded, but which, by the word and everlasting counsel of Israel's God, does of right belong to it.

## TIME OF THE SECOND ADVENT.

(Continued from page 170.)

V. IN the Acts of the Apostles, beside other intimations of a more obscure and distant kind, there is one passage which bears directly on this inquiry, and which demands an exact and careful review. This is the address of St. Peter to the Jews, after healing the lame man at the beautiful gate of the temple (Acts iii. 19.) The words of the sacred text, in the most literal and exact version, are as follows:—

"Repent, therefore, and be converted, that your sins may be blotted out, that there may come times

of refreshing from the presence of the Lord; and that He may send Jesus Christ, which before hath been slain by you: Whom the heaven must receive until times of restitution of all things, of which (times) God hath spoken by the mouth of His holy prophets since the world began."

Two things appear evidently from this inspired statement. First, that the national conversion of Israel is linked, by Divine promise, with the return of the Lord Jesus Christ. And next, that the same return of our Lord will introduce the period, foretold by all the prophets, of the restitution of all things. These two statements agree with each other, and with the conclusions already derived from other parts of Scripture.

But here a critical objection has been raised. The word *restitution*, it is urged, may be rendered, *accomplishment* or *fulfilment*, and the relative cannot refer to the restitution itself, but must relate to the word *all things*, which is the immediate antecedent. (ἀχρι χρόνων ἀποκαταστάσεως πάντων ὡν ἐλάλησεν ὁ Θεός.)

Now it is true that the term itself (*ἀποκατάστασις*) might be explained by *accomplishment*, in the sense of a *filling up*, or *completion*. But it is equally clear that it does not bear the sense of a *close* or *termination*. Neither usage nor derivation allows us to ascribe to it the latter meaning; and hence the proposed variation, in the only sense allowable, leaves the scope of the passage quite unaltered.

But in truth the most exact and precise version of the Greek term is, *restoration* or *restitution*. This will be clear when we compare all the passages where the verb from which it is derived occurs. (Matt. xii. 13; xvii. 11. Mark iii. 5; viii. 25; ix. 12. Luke vi. 10. Acts i. 6. Heb. xiii. 19.) In all of these the meaning is evidently, to replace a person or thing, after some defect or loss, in its proper integrity and completeness. Such, therefore, beyond all reasonable doubt, is its real significance here also.



Again, the relative may, in point of grammar merely, be referred either to the times, (*χρόνων*) or to the word *all things*, (*πάντων*.) But the sense forbids the latter construction. For in this case the relative clause would not be explanatory, nor form a distinct assertion, but would define and limit what things were to be restored. Now the meaning which results from this rendering is plainly untrue; for all things of which the prophets have spoken from the beginning neither will nor can be restored. The clause, then, must be referred, for its antecedent, to the times of restitution, and the resulting sense will be simple and free from perplexity. Those times, we are here taught, have been one main subject of prediction to all the prophets of God from the earliest age.

The conclusion to be drawn from these words of St. Peter is now evident. Since the return of our Lord is to follow at once on the national repentance of Israel, and is also to usher in the times of the promised restitution, the millennium cannot precede, but must follow His appearing.

VI. The Epistles furnish us with copious evidence of the same truth. Let us begin with those to the Thessalonians, as probably the earliest in order of time.

In the former of these epistles, every chapter ends with a direct reference to the coming of our Lord. It is set before the Church as the great and continual object of earnest hope and joyful expectation. Yet not a single word is to be found in the whole, from which it could be suspected that a long season of peace and happiness was to intervene. The whole tenor of the Apostle's exhortations entirely precludes the supposition that such a hope as that of the millennium was present to his view, before the coming of the Lord.

Two replies may be attempted to this weighty argument. It may be alleged, first, that the millennium was not yet clearly revealed, even to the apostles; and next, that on any supposition eighteen centuries were

to intervene, of which no hint is given in the epistle. But these remarks do not meet the real difficulty. For the long delay in times of trouble and apostacy was not revealed to the apostles, and the numbers which announced it were expressly sealed. But though the millennium was not yet revealed in its precise length and minuter features, the fact of a blessed restitution, to continue for many generations at least, was expressly foretold in countless passages, and the apostles neither were nor could be ignorant of the truth. Unless that restitution had been understood to follow the return of our Lord, it seems quite incredible that St. Paul should here have passed it by in a total silence.

But the second epistle yields a still more decisive, and indeed an invincible argument for the same truth. The declarations of St. Paul concerning the nearness of the advent had been misunderstood. He writes a second letter with the express design of unfolding the doctrine to the Thessalonians more clearly. He states very plainly that there was still to intervene a period of growing apostasy, undetermined in its length. But, far from revealing a further delay in a thousand years of millennial blessedness, he asserts the very contrary in the plainest terms. The close of the apostasy is to be marked and defined only by the personal appearing of the Lord Jesus. "And then shall that wicked one be revealed, whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his coming." No words could be more destructive to the hypothesis of a millennium to intervene before the coming of the Lord. The same truth appears also from the previous chapter. For there the afflictions of the Church are declared to last until the Advent. Then, and not till then, shall affliction be changed for rest, happiness, and joy.

To cut this knot, and reconcile the words of St. Paul with the modern hypothesis which places a still



future millennium before the advent, it has been suggested that a figurative, not a personal coming, is here designed. But to refute this notion it is enough to read the epistle carefully from beginning to end. It is clear that the apostle throughout speaks of one and the same advent, when the troubled and afflicted saints shall find rest, (i. 7.) when their enemies shall be visited with fiery judgment, (i. 8.) when the people of Christ shall be gathered into his presence, (ii. 1.) when Antichrist shall be destroyed, (ii. 8.) and the day of Christ manifestly have dawned in the brightness of the Lord's appearing, (ii. 2, 3, 8.) If this conclusion be denied, it is hard to see how any doctrine whatever can be certainly gathered from any part of the word of God.

Let us now turn, as next in order, to the first epistle to the Corinthians. And here, besides the closing chapter, there are several scattered texts which, if not conclusive in themselves, all however point in the same direction. The Corinthians (i. 6.) were waiting, not for a millennium of peace, but for the coming of the Lord, as the one great and immediate object of desire and expectation. They came behind in no gift of knowledge, and yet were clearly quite ignorant of any such period of triumph to intervene. Again we are told that "on us the ends of the world are come," (x. 11.) a description which at least is far less emphatic, if the advent be removed to the further distance of a thousand years. The state of the Church is described by five stages, apparently successive, of sin and apostasy, and the type of the last is that murmuring of Korah, when there was a miraculous judgment of the transgressors by fire. The natural inference from this type is distinct and plain. It leads us to expect the Advent of the Lord and a fiery judgment, before any season of millennial peace and glory.

But it is in the xvth chapter, that we have the most full description of the events connected with our Lord's

advent. The passage which chiefly bears on it is the following:—

1 Cor. xv. 22—26. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward (*ἔπειτα*) they that are Christ's at his coming. Afterward (*ἔτι*) cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. As the last enemy, death shall be destroyed. For he hath put all things under his feet; but when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subjected unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This important passage yields us two or three evident conclusions, which all confirm the arguments that have been already adduced. First, the apostle is professedly explaining the order of the resurrection. He begins with affirming it as an universal truth—"in Christ all shall be made alive"—and then adds the special statement, "every man in his own order."

Next, in the revelation of this divine order he specifies three events, separated by two marks of sequence in time. There is the resurrection of Christ, the first-fruits; an event prior by at least 1800 years to the second advent. There is afterward, at the coming of Christ, the resurrection of them that are His. Afterward there cometh the end, when all rule and authority shall have been put down, and the last enemy, death, shall have been destroyed, at the final resurrection. The terms of order naturally imply an interval, like that between the resurrection of Christ and his Advent, to ensue between the Advent itself, and that end in which death is to be destroyed.

The next passage which throws

light on the same subject is Rom. xi. There we have the rejection of Israel, and their final recovery, distinctly revealed. What does the apostle, then, teach us here, concerning the relative order of the Advent and of the Jewish restoration? In verse 26, we have a simple and conclusive answer. "The Redeemer shall come from Zion, and shall turn away ungodliness from Jacob." It is the coming of the Lord, returning from the heavenly Jerusalem, which is to be the signal of the promised blessing. If any doubt could arise whether the second Advent is here designed, the prophecy in Isaiah must surely remove it. (Isaiah lix. 17—20.) Every phrase in the description corresponds with the advent in glory, and with that alone. Then, when the Lord has thus appeared for the redemption of his people, the glorious promise is fulfilled—"Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee." The whole of that magnificent description, it thus appears, does not precede, but immediately follows, the coming of Messiah in glory.

In the other epistles of St. Paul several passages of the same general tendency are found. Such is the address to the Phillippian Church—"Our conversation is in heaven, from whence also we are looking for the Lord Jesus; who shall change our vile bodies, that they may be fashioned like unto his glorious body." Such are the statements to the Hebrew Christians—"Christ was once offered to bear the sin of many; and to them that look for him he will appear the second time, without sin, unto salvation." "Yet a little while, and he that shall come will come, and he will not tarry." The same inference naturally flows from the connexion and train of thought in the second epistle to Timothy. For, after describing the times of infidelity, the apostle proceeds at once, without suggesting any intermediate delay, to the appearing and kingdom of Christ, and the blessing reserved for all who love his appearing. To

suppose an intervening millennium, beside the total silence concerning it, breaks and destroys all the moral unity of the admonition.

The writings of St. Peter, St. James, and St. Jude, all conspire in leading us to the same view. Not only are they entirely silent concerning a millennium before the advent; they supply many clear marks for its exclusion. Thus from St. James, (ch. v.) we may infer that as soon as the latter rain of the Spirit descends, the harvest of the Church will at once be reaped. And clearly neither the type, nor the example of the former rain in the apostolic age, can warrant us in extending the latter rain here promised through a space of many years. The whole passage also implies that the covetousness of the visible Church, in the last days, will be cut short by the appearing of the Judge. This excludes totally a millennium before the advent.

St. Peter, in his second Epistle, confirms the same doctrine. He describes, in successive order, the covetousness of feigned teachers of religion, the corruption and blasphemies of open scoffers, and then the coming of the day of Christ. There is no place left for a millennium to intervene. The very supposition destroys all the unity, the power, and the moral connexion of the passage. The same remarks will apply, with equal justice, to the Epistle of St. Jude.

Thus every indirect allusion, or direct statement, in the Gospels, the Acts, and the Epistles, leads us alike to the same conclusion, that no millennial rest intervenes before the coming of the Lord. Some passages are more, and others less distinct; but all tend, with uniform consent, to the same conclusion. Not one grain of counter evidence is to be found; not one hint, from first to last, of a thousand years, or indeed any period whatever of rest, peace, and prolonged triumph, before the return of the Lord Jesus. Every part concurs with that view of the Advent which results at once from the natural and unforced meaning of

the vision in the book of Revelations, (xix. 19—21.)

[TO BE CONCLUDED.]

## "Days of Old."

No. XII.

### THE PLAINS OF MOAB.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." \* \* "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it should be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, he shall lift himself up as a young lion." So spake the prophet who was hired to curse, but by the overpowering constraint of the word of the Eternal was compelled to bless Israel. Magnificent indeed was the scene of that memorable transaction: there, on a lofty mountain of his own wild domain stood the fierce king of Moab, surrounded by the splendors alike of regal and of martial pomp. His princes, clad in the glittering panoply of their barbaric might, their proud hearts lifted up in defiance of the Most High, and in scorn of the people whom He had chosen for his own, impatiently brooked the delay of that vengeance with which they longed to visit the mysterious intruders, who had smitten the people with a panic hitherto unknown. Israel had already subdued Sihon king of the Amorites, and Og the king of Bashan; and had taken possession of the land. Now, advancing towards Jordan, they had pitched their tents in the plains of Moab; and the heart of that nation waxed faint before them. But Balak, strong in superstitious credulity, had thrown himself on the enchantments of Balaam, with this miserable confession of a

vain faith, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Gladly would the hoary magician have responded to the summons, bringing all his diabolical acts to bear on the people of God; but the Hand of the Eternal, whose Name he with feigned lips professed, was suddenly laid upon him; and he went to deliver a message the most unwelcome that could greet the ears of his employer.

Fretful and stern, the princes were yet compelled to abide the issue of what, in heart, they probably despised; and their angry glances followed the restless motions of the agitated seer, as, half hidden by the blinding smoke of the seven altars, each with its bullock and its ram consuming to ashes, he flitted to and fro, drawn by irresistible, invisible power to meet HIM, from whose face he would have gladly fled. Already, on the high places of Baal, had a withering disappointment fallen on the Moabite king; and now the height of Pisgah was chosen, whence but the utinost part of Israel's formidable camp could be seen; and the querulous demand was repeated, "Curse me them from thence."

But no: the faithless prophet had a word put into his mouth that smote the heart of Balak with dismay, and caused the strong ones of his host to tremble. Fired with a spirit that he could not quench, the seer stood on Pisgah's brow, and with arms extended towards the outskirts of the camp, where the banners of the tribes waved lightly and loftily in breezes laden with the perfumes of a land sealed to them for an everlasting possession, he uttered that thrilling exclamation, "Behold! I have received commandment to bless; and HE HATH BLESSED, and I CANNOT REVERSE IT." Oh words of terror to the foes of Israel! words of hope and joy to the people who, howsoever smitten, chastised, scattered, and trodden down among the nations, have yet this sure decree, spoken by the power of the Eternal, "According to this time, it shall be said of Jacob and of Israel, what



hath God wrought!" According to the time when God brought him up out of Egypt, and gave him the strength of an unicorn, so shall it yet be. Thus testified in after years, the son of Hilkiah, "Behold, the days come, saith the LORD, that they shall no more say, The LORD liveth which brought up the children of Israel out of the land of Egypt; but, the LORD liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jeremiah xxiii. 7, 8.)

A gleam of the glory of this last, greatest deliverance yet to come, broke on the vision of Balaam, and kindled into bold enthusiasm the language of his lips. In vain did the startled Moabite propose to abandon the curse, so that the blessing might also be silenced; in vain did he once more shift the place, and on the summit of Peor renew his valueless sacrifice; Balaam "saw Israel abiding in his tents according to their tribes," and, filled with the spirit of God, he cast to the winds his foul enchantments, and burst forth into the sublime apostrophe, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters." And ere the enraged monarch could stay the torrent of inspired eloquence, he had spoken the words, the irreversible record, so oft repeated, so invariably fulfilled—"Blesseth is he that blesseth thee, and cursed is he that curseth thee."

Neither the thrilling voice of the prophet, nor the angry cry of the Moabite, nor the clang of arms as the baffled host marched gloomily from mount to mount, might reach the tents where lay that couchant lion whose rising they so dreaded; but Israel saw the gleaming of their weapons in the sun, they marked the wreathing smoke and bursting flame, as altar after altar received its un-

vailing victim; and some among them, who knew the customs of that superstitious race, were aware that enchantments were sought against their victorious progress. They smiled in scorn of aught that man could do to bar their conquering way; and happy were those among them who drew nigh unto their God in humble prayer for His continued help. So did young Jabin, while he paced with measured step the post allotted as his watch, and scanned with observant eye the movements of the foe. His hope was not in Israel's arm, but in Israel's Rock: he knew that in the strength of the Holy One alone could man be strong; and though no thought of fear once passed across his mind: though a doubt of the promise never darkened the clear vista of his faith: still Jabin felt that his own share in the blessing depended on his own allegiance to the Heavenly King; and his language was, as David's in succeeding days, "It is God that girdeth me with strength, and maketh my way perfect."

**SPECIMEN OF CABALISTIC ELUCIDATION.**—According to the *Cabala*, or tradition, the equal importance of love, אהבה, and fear, יראה, (*i. e.*, fear of God, reverence,) and their mutual influence, is exhibited in the sacred language by the *formation of both words*. For by joining the first-half of יראה to the first-half of אהבה, we obtain again יראה; and by joining the second-half of יראה to the second-half of אהבה, we obtain again אהבה, according to the following scheme:—

י	אה	אה	בה
---	----	----	----

RABBI SAMLAJ said: "Six hundred and thirteen precepts were given by Moses on Sinai; David came and founded them on twelve. Isaiah came, and founded them on two. Afterwards, Habakkuk on a single one: for it is written, 'The just shall live by faith.'"



## BOOKS RECEIVED.

THEOPNEUSTY; or, *The Plenary Inspiration of the Holy Scriptures*. By S. R. L. GAUSSEN, Professor of Theology in Geneva, Switzerland. Translated by Edward Norris Kirk. Second American, from the Second French Edition. Enlarged and improved by the author. New York: published by John S. Taylor & Co., Brick Church Chapel, 145 Nassau St.; 1844; pp. 410, 12mo.

*By the same author,*

GENEVA AND ROME. *Rome Papal, as portrayed by Prophecy and History*. With an Introduction by the Rev. E. Bickersteth, A. M. New York: John S. Taylor & Co.; 1844; pp. 66, 18mo.

We almost regret that the plan of our work, which limits us to matters more directly connected with Jewish interests, forbids us to venture on an extended notice of these volumes—of the former especially. Such a notice, however, can very well be dispensed with, now that “*Theopneusty*” has already taken rank among the more important and valuable religious classics. For our own part, we should rejoice to see it made the text-book on this subject, in all the Seminaries of the land. The position occupied, and defended with signal ability and eloquence, to wit, the plenary, verbal inspiration of all Scripture, is the only safe and satisfactory, because the only Scriptural ground for the friends of truth to stand upon. And we are all the more earnest in this expression of our opinion, when we perceive by many unmistakeable signs in various quarters, that this is precisely the position, and almost the only posi-

tion, that is now dreaded, and stealthily, but perseveringly assailed, by a spurious liberalism, which is but another name for a semi-infidelity, within the pale of the professing Church itself.

The other little volume is devoted to the defense of one of the great doctrines of the Reformation—“that Rome is the *Babylon* of St. John; the Pope the *Man of Sin*, the *Son of Perdition*, of whom St. Paul speaks; and the Popedom the *little horn* of Daniel.” We need scarcely say that it, also, is well worthy of perusal.

We frankly confess, that for us, there is a very peculiar charm about all these productions of the Evangelical school of *Geneva*. They are the first-fruits of what may be called the *Second Swiss Reformation*, and worthily remind us of the days, when in that same old city on the banks of the *Leman Lake*, and within sight of the same eternal snows, there lived, and taught, and struggled, and prayed, another race of heroes—men valiant for God, and God’s truth in the earth. The Divine Spirit has graciously revisited his ancient home, and after a long and desolate winter of Socinian, Infidel, and Neologian error, now

“breathes a second spring.”

May that spring speedily ripen into a yet more glorious, and more lasting, summer, rich in every precious fruit of faith and righteousness. In the wonderful providence of God, the eyes of all Christendom are again turned towards that little fortress among the mountains, menaced on every side by the fierce array of Antichristian power, and from very many hearts ascends the prayer on her behalf—“*Esto perpetua*.”

## Poetry.

### "THE LORD SHALL BRING AGAIN ZION."

PROPHETS OF ZION! it was yours to breathe  
The spirit of th' angelic hymn, which gave  
Glory to God on high, and peace to men.  
Two thousand winters have renew'd the snows  
Of Lebanon, two thousand summers poured  
Th' Etesian gales o'er Palestina's sea,  
Since Judah's harp hath slept—not less its songs  
Still wrap the soul in fire, still wing it far,  
Beyond the conquer'd bounds of earth and time!

And shall we chide, O Time, thy slow advance?  
Already are the nations shaken—Sons  
Of Jacob! o'er Euphrates soon again  
Ye shall return triumphant to your shores.  
Prepare your ships, swift messengers of heav'n!  
Ye mariners of Tarshish, hoist the sail!  
The seed of Judah is your glorious freight.

Beneath the wither'd palm no more shall weep  
The captive Solyma. As doves return,  
Long exil'd, and around their natal roof  
Exulting, flutter on the wings of joy,  
So shall, from ev'ry wind, be gathered home  
The residue of Israel. Not the sword  
Of man, nor ministry of human will,  
Shall back to Zion lead the golden bride:  
But thou shalt follow thy Redeemer's voice,  
Who now, O Judah, like a fost'ring bird,  
Shall cherish thee with wings of love. Alone  
He shall restore his outcasts from the curse,  
And pilgrimage of sorrow—not with din  
Of arms, and shout of paladins, enslaved  
In bloody mail, with banners proudly blest  
On Roman altars, and polluted shrines.

Alone thy God shall reign—and all the forms  
Uncouth of folly, which usurp'd the East,  
Or Fo, or Vishnou, from their thousand thrones  
Shall fall, as he who fell before the ark,  
The ruin'd image of Philistia's sin.

Daughter of Zion, helpless and abash'd!  
Rise from your bed of ashes, and behold  
HIM whom you pierc'd. O, let your heart of stone  
Be melted, and your mind cast off her vail!

Your summer festival shall now arrive  
Indeed, with other pomp, and other songs,  
Than when the mighty Joshua fix'd his tents  
In Canaan, or when Ezra marshall'd all  
The remnant of the Assyrian yoke, to chant,  
In palm-deck'd bow'rs, their freedom and their God.

On Zion's hill a banner shall be rear'd,  
And there shall come all habitants of earth,  
With off'rings to their Saviour's throne—with gold  
And myrrh and frankincense—the star shall guide  
Their footsteps, and the dove of peace attend!—*W. Tighe.*

## Jewish Calendar for February, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
Feb. 1	Sabbath	4½	י"ו Roshodesh Adar.
7	Friday	4½	1st day of " משפטים
8	Sabbath	4½	ת"ו תענית
15	"	4½	
22	"	5	

## Missionary Intelligence.

### The American Society.

#### LETTER FROM MR. NEANDER.

Just as our present number was going through the press, two letters have come to hand from this brother, who, it will be remembered, has been invited by the Board to come over to our help. These communications arrived together, although one bears date Oct. 18, the other Nov. 9. We must make room for the latter.

It appears that Mr. N. has been considerably embarrassed by the difficulty, which previous information from other quarters had led us to apprehend, of disengaging himself from his present relations. In his first letter he states that immediately on his return from a Missionary tour of four months, "during which he had gained much important experience," he had been induced to "renew his engagement with the Board in Lehe and Bremen, to continue in their service. To the friends in Basle, also, he had promised to tarry in Germany during the winter, and so he dared not at once dissolve all his holy connections with them," although he expresses a continued de-

sire to cross the ocean; and from the following, written three weeks later, the patrons of the American Society will be glad to learn, that we may count on having this devoted man among us ere long.

CASSEL, Nov. 9, 1844.

*Dear Brother in our great King, Jesus Christ!* — Probably my letter of the previous month is now in your hand. Since that time I have had a hard struggle in relation to your letter, and the communication of the Board. This one thing was certain to me, that after I had made new engagements with the Board at Lehe and Bremen, I dared not dissolve this connection at once. From the lips of many brethren I hear the call, "Stay with us!"

I could not with such full satisfaction decide that your call was from God, and so clearly see my duty to accept it, and relinquish my post here. But now, after much reflection and many ardent sighings to God, it stands different with me in relation to this subject. Now I feel a joyful desire to come over to you, and, through the abundant grace of our Triune God, bear a loud testimony among my brethren according to the flesh, of the power and majesty of our great King Jesus Christ.

Therefore I write to you again, my dear fellow-laborer and fellow-



servant in Christ, and propose to you the following questions in relation to this matter, to which you will please to reply:

1. Is it still the desire of the worthy Board in New York, that I, your unworthy brother, should enter into their service, and there preach the gospel among the Jews?

2. As I have much to do here among Jews and Christians—(among the latter I must often hold meetings for prayer, besides travelling over a considerable part of Hesse)—I have but little time for study of the English language. Will the friends with you be satisfied, if I delay that study until I get to New York, when I might make in a shorter time greater progress than here, where we can only learn theoretically?

3. Can I, in order to comply with my duties in regard to North-Germany, remain here during the winter?

If the friends with you can reply to these questions in the affirmative, I am ready, after four or five months, through the grace of God, to take voyage in the first vessel for New York.

In regard to my salary, I will not say a word; this is a secondary matter. If only the Lord will give me grace to be faithful to his call, then I shall be well off.

Now, my dear brother, at all events write soon, that I may know what to do.

My love to all the brethren. The Faithful Shepherd, Jesus Christ, be with you, and the holy work of missions among Gentiles and Jews.

Your unworthy brother,

JOHANNES NEANDER.

### MR. SILIAN BONHOMME.

It was mentioned in our last number, that Mr. B., on his return from New England, had started immediately for the South. We have since received the Journal of his proceedings in Philadelphia. He writes in

encouraging terms of the state of feeling, in reference to our cause, among the churches which he had been enabled to visit.

"There is considerable interest manifested by the people especially. 'We are willing,' say the people, 'to do our duty, and to send the Gospel to the Jews, if only the truth is set before us.'"

It is, indeed, painful to think, that there should still be a single preacher of the divine word so very ignorant at once of Bible truth, and of the missionary history of the times, as to be capable of "representing the Jews before the church, as if they were *inaccessible to the gospel of Jesus Christ.*" But it is some comfort also to learn, and that on the best evidence, that the members of the flock are very generally in this matter, and in this particular instance, "wiser" than their shepherd.

We are glad to hear, that a pleasant and active sympathy has been awakened in several of the Sabbath-schools. That connected with the Presbyterian church, under the care of the Rev. Mr. Ramsey, is particularly named.

In Philadelphia, as elsewhere, Mr. B. has been brought into contact with his Jewish brethren, both publicly, and in private. The following particulars will interest our readers, although we are aware that these broken hints might be rendered still more encouraging and attractive, were we not restrained, by considerations of prudence and propriety, from divulging all the attendant circumstances.

A Jewish family boards in the house where I am staying. Having sought a favorable opportunity, I made known to them my profession. To the husband I gave a Hebrew New Testament, of which, though

still greatly opposed to Christianity, he willingly accepted.

I have likewise had a conversation with a young Jewess with regard to Christianity. *She told me, that she has been partly convinced of its truth.* I gave her private instruction.

The same evening I had an opportunity of conversing with a Jewess, who avowed to me her faith in the reality of the Christian religion. Her father, she said, was a Rabbi; her mother a Gentile. On their marriage, the woman became a Jewess; but by-and-by, agitated by a guilty conscience, she reverted to her profession of Christianity. The result was *a separation from her husband.* She told me also of a little Jewish boy, who had died when six years old. *Just before his death, that boy declared to all present—*(my informant herself was in the room)—*that Jesus Christ of Nazareth is the Messiah of Israel!* "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise!"—This woman I have seen repeatedly: at times, I find her very serious; but she declares that, in the event of her openly embracing Christianity, separation from her husband would be unavoidable.

To a young woman I gave several tracts, one on the Conversion of Dr. Capadose. Yesterday morning, her father knocked at my door, and, returning them with a look of displeasure, retired.

Jan. 7.—Yesterday morning, tho' very much fatigued from my labors on the Sabbath, I again resumed my work, by calling on a family, by which I had been invited on Sabbath morning after preaching. I found them friends of Jesus, and of Israel. With the warmest affection they could express, they gave me a donation of five dollars—one for the Chronicle. Several other small donations I obtained, one of them from the widow of a converted Jew.—In the afternoon I called upon the pastor of the Ebenezer M. E. Church, when I received donations, to the amount of \$6 75, handed to him by the members. This church has contributed nearly

\$45.—In the evening I preached in the church of the Rev. Willis Lord. The weather being very inclement, only a few came out. A collection was taken up, and three subscriptions to the Chronicle. Great satisfaction was manifested. Brother Lord spoke very highly of our cause, and urged on the people the necessity of making a special effort for the conversion of Israel's children in America. It seems that God is awakening a deep interest among the Christians of various denominations.

I would say also, to the praise of the people of the Ebenezer M. E. Church in Christian street, in this city, that God is in the midst of them. I believe if they had thousands to give for Israel's conversion, they would do it heartily. The Lord reward them with good!

ANOTHER communication from Mr. B. has reached us, dated Philadelphia, Jan. 14. It is addressed to the Treasurer, and is filled with good tidings. We can make room for no more than the following short extract:—

Urge upon the Board the importance of sustaining a Missionary in this city. A great interest has been awakened. I shall have to come here again some other day. Ministers are requesting me to preach a second time in their churches, and so do the people. Last evening I preached to a number of Jews in a Presbyterian church, and gave to one a Hebrew New Testament, to another a Hebrew Bible. We had a precious time, and the church was glad. I want Bibles and Testaments to distribute in my travels among my brethren. . . I hope to leave on Friday for Wilmington, and then to Baltimore.

Brother Bussing, get missionaries quickly. The Jews live in a most miserable, wicked state in this city.

I am with you, in the hope of  
Israel's glory,

S. BONHOMME.

## NEW-YORK CITY MISSION.

**Extracts from Mr. J. Forrester's Journal.**

*Sept. 4th.*—My next call was at No. ——— Slip, near the East River, where I found two German Jews in a clothing store ; one of them was polite and friendly, and appeared to listen to me with attention ; the other was unkind, and said—“ I am not of the seed of Abraham ; I am no Jew.” I replied—“ My friend, your countenance and speech betray you ; but whether you are, or are not, you are a sinner, as I am ; and as I need mercy through the blood of the atonement of the Lamb of God, so do you. O let this truth rest on my mind and yours.” After hearing this, he became more reconciled to me, and spoke with more solemnity, and said—“ We will read your German tract ; and please to call again.”

*5th.*—My next call was at No. ——— St., where two families of German Jews reside. The first of these families was polite, and appeared as if they would have said—“ You are welcome here ;” but the other family looked upon me with disdain, and was ready to shut the door in my face, when I said—“ May the blessing of the God of Abraham rest upon you, and your whole family.” These words brought a pleasant smile from the countenance of the mother, who said—“ See here ; I have a sick child.” I looked at it, and lifted up my eyes, and I trust my heart also, to the glorious Physician of souls and bodies, and prayed for the child's recovery ; and after a short conversation, I gave them a tract, and took my leave of them. Both of these families were strangers to me ; they have lived but a short time at this No. The poor class of

Jews are continually moving from place to place.

My next call was at No. ——— St., where a German Jew has a wholesale Segar store. This man was rather rude to me at first, when I spoke to him about the one thing needful. So when I saw that he had a beautiful mocking-bird in his store, I turned my conversation, and spoke to him about the best way of feeding these kind of birds. He now began to talk freely, and then I put a German tract into his hand, which he accepted of, and promised to read it with attention.

At the corner of ——— and ——— Sts., I met a learned, well-informed German Jew, a physician by profession. I had seen him before. We shook hands ; and he then took hold of my arm and led me a few steps, to be out of the way of passers-by. He then began, and said—“ I have heard of you, how you go among the Jews ; but it is all labor in vain. I believe that your motives are good ; but if you should succeed in bringing any over to Christianity, they will be no better then, than they were before. All this noise about religion in the world is all nonsense ; if men are only honest, upright, good citizens, and good to the poor, that is all that God requires from us poor sinners. I cannot believe that God calls upon us to believe that Jesus Christ (who was a mere man) was God. There cannot be two Gods.” In this style he went on without intermission for more than twenty minutes, and that with great seriousness and calm composure ;—finally, I said—“ Doctor, I have listened to you ; now Sir, as a gentleman, I hope that you will give me a hearing ; and in the first place, I say that



God has given us Jews and Christians his holy word, and that word declares that we are all born in sin, and sinful beings, and we feel it; now God's holy justice cannot pass by sin, the least sin, without punishment—just punishment. This must fall on the sinner, whether Jew or Christian, or on one who undertakes to become his substitute. Perhaps the doctor will ask me, Who can be a substitute? I answer, One able and mighty to save; for God has said—‘I have found a ransom.’ I quote your own prophets. I must quote more, viz., Dan. ix. 26, and Isaiah liii.; ‘But He was wounded for our transgressions,’ &c. There, doctor, is the glorious substitute found in your own prophets, and found in the heart of every true Christian; but the number, I confess, in our day are few—perhaps one out of a thousand of those who bear the Christian name—for the Man of Sin, the Son of Perdition, calls himself Christian.”—I do not pretend to record the one tenth of the conversation that passed between the doctor and me. We parted good friends, and as we said farewell to each other, I put into the doctor's hands the Epistle to the Hebrews in the Hebrew language, being a tract; and my earnest prayer was to God, in the name of our ever-living and ever-loving Saviour, that it might prove to the doctor, who is a mild man in his conversation with me, a savor of life unto life, and not of death unto death.—I cannot tell how long I spent with the doctor; but this I know, that I was weary with standing on my feet in one place; and being so, made for home.

9th.—Being at a loss where to go this morning, I asked for direction,

and it came into my mind to go to No. — — St., where German Jews often meet for conversation with each other. This house is a kind of rendezvous for them. Those who meet at this No. appear to be of a serious class of Jews. I found four; they were conversing about a sick widow with two children who resides in — — St. One of them said—“I will give my wife a dollar to bring to her this afternoon.” Another said—“I will give her 25 cents.” I then said—“Tell me where the No. in — — St. is, and I will give her fifty cents.” One of the Jews said, “I am a stranger; I landed here yesterday from Germany; you cannot expect any thing from me.” I then asked him how many Jews came in the ship with him; and he answered, thirty. I then tried to turn the conversation to things of a spiritual nature; but they were so full of asking questions at the stranger, about Germany, and their friends and relatives there, that I could not draw their attention to my conversation.

17th.—I was directed by a grocer to No. — — St., and as I entered the room in the first story, I saw by the pictures that the inmates were Roman Catholics: they directed me for Jews to the second story, where I found the rabbi who officiates in the synagogue in — — St. The moment that he saw who I was, he said—“Come in, here is a seat, and here is a German pipe and Spanish tobacco; help yourself, and I will light a match.” He did so with courtesy and kindness, for which I tendered him my hearty thanks, and then said—“Sir, I gave you a book in the German language about five or six months ago, entitled, ‘The Old Paths;’ what do you think of

it?" *Rabbi*. — "The author is a well informed man; but the book has not altered my opinion of our Jewish religion." *Agent*.—"Have you read with attention the New Testament?" *R*.—"I have; and it contains excellent morals, such as we find in the prophets of the Old Testament." *A*.—"What is your opinion of that text in Isaiah, where it speaks of a child born, and a son given?" &c. "*R*. — The rabbies differ in their opinion about that text, but my opinion is, that the Messiah who will yet come will answer exactly to that character; for he will not only be a temporal, but also a spiritual Prince over the nations of the earth." *A*.—"You seem to think that the Messiah that you look for, is only to be an exalted and conquering Messiah." *R*.—"Our rabbies differ in their opinion about that." *A*.—"The prophets speak of the Messiah as one who is cut off, but not for himself, and one wounded for our transgressions and bruised for our iniquities, and by whose stripes we are healed." *R*.—"These are mysteries that are not well understood, because they are yet to take place." *A*.—"Jesus Christ, in his first coming, was a suffering Messiah; and in his second coming, he will be an exalted and conquering king, and will subdue both Jews and Gentiles to the obedience of the true faith of the gospel." *R*.—"We Jews cannot believe that."—I spent nearly an hour with the Rabbi, and found him calm and composed; not a harsh word was heard during our whole conversation.

18th.—A few yards from No. — St., I met with four well-dressed German Jews. One of them knew me, and said—"Good friend,

have you tracts to-day?" I replied, "Yes Sir, if you will carefully read them." *Jew*.—"I will, and thank you too." The other three stared, and said,—"Who is this man?" He replied—"He is a friend of the Jewish people."

At the corner of — and — Sts. I delivered a phial of eye-water to a family of German Jews, who were willing to pay me a good price for it, but I declined. While I stood in their store, a Jewess came in to buy something, whose sore eyes had been cured by my eye-water five months ago. She told the family of the good my eye-water had done for her, and that I would not accept of any thing for it. This made them all happy together, and I was pressed to call and visit them again. To these people I gave my best advice, and took my leave.

My next call was at No. — St., where Jews (Germans) keep a clothing store. There were two in the store, and they were disposed at first to ridicule what I said to them, but when I said—"I am a strict believer in the Books of Moses and the Prophets; I hope you will respect me for that." "We do," was the reply. I then said—"What do you think about your return as a nation to the land promised to father Abraham, and to his seed?" One of them replied—"We believe that our people will return; but when, we know not. *The truth is, we are too wicked to go at present.*" I had a long and serious talk with these two Jews, and I gave each of them a tract, for which they gave me thanks, and invited me to call again. As I left them I said, "Read the thirty-sixth chapter of Ezekiel to-night, and you will find what I have said is true."

## Assoc. Ref. Ch. of the West.

### DEPARTURE OF MISSIONARIES.

THE REV. MR. BARNETT and DR. PAULDING have recently sailed from Boston for Smyrna, whence they will proceed to Jerusalem, as missionaries from the above venerable Church to the Jews in Palestine. Dr. P. is accompanied by his wife and two children.

It is with no ordinary degree of satisfaction, that we record this most interesting fact in our journal. To the Associate Reformed Church, then, belongs the honor of being the first body of Christians in the United States—and as yet the only body—that has sent forth these messengers of love “to the lost sheep of the house of Israel.” It is an honor for which any Church might well be—not proud, but thankful. And we also rejoice, while we give thanks to God on her behalf.

We greatly regret, that, during the time these brethren tarried in New York, we were not aware of their peculiar destination.

## Am. Bd. of Com. For. Mis.

### CONSTANTINOPLE.

THIS Board supports one missionary to the Jews—Mr. Schauffler, among the *Sefardim*, or Spanish Jews of Constantinople, numbering 70 or 80,000 souls. From the last Annual Report we glean the following items:—

These Jews, owing to the tyranny of their rabbies, are perhaps less accessible than any other people in Turkey, the Turks themselves excepted, and belong intellectually to the most degraded people of the East. In morals, however, they stand higher than the Turks. . . .

Still there are encouragements. The disposition of the people is gradually becoming more favorable for gaining access to them. Were it not for the oppression of their rabbies, our missionary would be visited by hundreds, if not thousands. . . . There is a wide-spread apprehension among them that Judaism after all is wrong, and that the Messiah has come.

The edition of 3,000 copies of the Psalms in Hebrew and Hebrew-Spanish, printed in 1836, is almost entirely exhausted, in spite of all anathemas, and is now in great esteem among the people. Hundreds of copies, also, of the whole Old Testament in the same language, printed at Vienna, are in the hands of the people, and have not been delivered up to the rabbies during a late excitement against our books; and it is said that even the copies confiscated by the rabbies they suffer to go abroad again. The grant of £2,162 from the friends of the Jews in Scotland, as acknowledged in the last Report, was exceedingly encouraging to our missionary.

Mr. Schauffler is authorized to open a school, as soon as Jewish children can be induced to attend. Experience shows, that the effect of a school for children and youth among the Jews is, to bring adults within the reach of instruction. He will also hire a room in a khan in some part of the city or its suburbs, as soon as he has the prospect of inducing Jews to meet him there on stated days of each week.

The Committee are anxious to discover some one possessing suitable qualifications to be associated with Mr. Schauffler in this work. Is the heart of no young man of piety, talent, learning, and zeal, moved in relation to this degraded remnant of God's ancient people? The work, it must be confessed, is emphatically a work of faith, and not of sight. It is a matter of plain, sober duty to Christ, and of confidence in his promises; and only those can labor in this cause without disappointment, who are prepared



“through faith and patience” to “inherit the promises” belonging to God’s ancient people.

## The London Society.

LETTER FROM THE REV. C. W. H. PAULI.

### State of the Jews in Holland.

A VAST field for missionary labor presents itself in this country, though in many places the Jews are sunk in the grossest darkness and ignorance, and on that account more opposed to the doctrines of the cross,—but on the other hand there are also many who will not only listen to the glad tidings of salvation, but can even be styled inquiring Jews. The most cheering fact is, that the few Jews in this country who have embraced Christianity, have done so from the purest motives. They could not have had any sinister motives whatever, as they enjoy all the privileges of a full emancipation; they can marry Christians, and can educate their children in whatever religion they please.

The Talmud still retains great power in some places. In the towns where rabbies reside, I found the Jews not only ignorant of the Word of God, and consequently the more hostile to Christianity, but also more superstitious than the Jews in places where there are no rabbies.

From want of room I omit mentioning the numerous small places where I have visited the Jews; by whom I was always received with much civility, and they readily entered into conversation on Christianity.

The Jews in the southern parts of Holland, I am credibly informed, are nearer the kingdom of heaven than those in the north. I shall, so God permit, visit them next spring. My attention is at present drawn to the Jews of Amsterdam and Rotterdam, where I find abundance of work. May the Lord in his mercy sow the good seed I have, in my ut-

ter weakness, endeavored to scatter, to the glory of his name!

Besides a number of Hebrew Prayer-books, I have distributed on this journey 100 Hebrew New Testaments, twenty copies of the Psalms, four Old Testaments, and above 400 tracts.

We have great pleasure in adding the following extract from Mr. Pauli’s letter of Oct. 21:—

*The new Lutheran Church at Amsterdam granted for public services to the Jews.*

It is with a peculiar degree of delight that I can communicate to you that the Lord, in his mercy towards Zion, has forwarded our cause here above all that I could ask or pray, for the furtherance of his Gospel.

Our Episcopal chapel is but very small, and stands in a garden. It could not hold the great mass of people, among them many Jews, that desired admittance. The situation of it, as the whole of its appearance, is not calculated to give a public sanction to our Mission, which is so highly necessary to our cause every where, but especially here.

But the Lord has provided a church, and that the finest church in Amsterdam, called the *Nieuwe Luthersche Kerk*. It stands nearly in the midst of the city, in a street called “the Singel.” It is a round high building, with a cupola, seen almost from every part of the city, and calculated to hold 6,000 people.

The Consistory had many sittings and long deliberations upon the letter I had addressed to them. These Dutch gentlemen acted in the most noble and Christian-like manner. I was honored with an invitation to sit in the Commission: and the use of their beautiful church, for one service on Sundays, according to the rites and service of the Anglican Church, together with the use of their organ,—one of the best in this country, and perhaps on the Continent,—was freely granted.

Yesterday was a solemn day for me, when I opened our beautiful ser-

vice to a vast congregation in the "Nieuwe Luthersche Kerk." Long before two o'clock (the appointed hour for service) the two galleries were crowded to excess; no less than about 4,000 people must have been assembled, amongst them *many* Jews

and Jewesses of the higher classes were seen, and not a few of the lower order. They listened with the greatest attention to our Liturgy and to the words of reconciliation. Who can tell in which heart the heavenly seed is now germinating?

## Miscellaneous Intelligence.

**ELECTION OF CHIEF RABBI.**—Dr. Adler has been elected Chief Rabbi of the Jews in England, by 121 votes; his rivals, the Rev. Dr. Hirschfield and the Rev. Rabbi Hirsch, having 13 and 2 votes respectively; while three Synagogues, possessing seven votes, declined to give their suffrages at all. — A congregation of Reformed Jews, it is said, has lately been organized in New York under the name of *The Mendelssohnian Society of New York*. Mr. Merzback, a German, is spoken of as the preacher. — Mr. Noah's Lecture on the Restoration of the Jews has been published by the Harpers, in pamphlet form, with Keith's map of the Land of Israel, as delineated in prophecy. We observe that the *Voice of Jacob* has commenced a critique on this performance. It speaks of the author as "an American Jew of considerable standing and influence;" but significantly adds—"It is not our present purpose to discuss the rather peculiar views which the lecturer entertains of the institution of Christianity, but the propounder of them is too remarkable a man, that we should wholly pass them by, especially since we have accidentally become aware, that means have been adopted to obtain currency for them by agencies adverse to Judaism. We shall, however, find it necessary to point out some of Mr. Noah's opin-

ions as anti-Judaic, and as tenable neither on historical nor on Scriptural grounds." — A new synagogue is now building in Baltimore, in place of the old one. — A new and splendid "Temple" has been opened at Hamburgh; and every sitting taken, at very high rents, for 3 years. — A subscription has been opened in London, in aid of the unhappy sufferers at Mogadore, in Africa. It will be remembered, that, during the bombardment of that place by the French squadron, the Jewish population was subjected to indiscriminate pillage, and the most horrid outrages, not only by the rabble of the city, but especially by the ferocious Arab tribes from the neighboring mountains. Thousands of fugitives are known to be wandering over the country, stripped of every thing. A Circular, by the Committee of Relief, of which Sir Moses Montefiore is chairman, states, "that there has been an entire destruction of property, and that the affluent and the poor are alike reduced to utter ruin." We are glad to see that the appeal is liberally responded to. Among other subscriptions we notice that of the Messrs. Rothschild, £500; and one from the "Captives' Fund" of the Bevis Marks Congregation, £200.

THE custom of passing from the bath to the dressing-room, during



which the feet might easily be soiled, reminded us of the true rendering of the precious words of our Lord, "He that has been in the bath needeth not, save to wash his feet, but is clean every whit;" John xiii. 10.—*Narr. of Scot. Miss.*

**THE BRIDE OF AARON.**—It is a matter of deep interest, that the bride of Aaron the high priest was not only of the tribe of Judah, but sister to Naashon the prince of that tribe, (Exod. xi. 23;) and as Salmon, the son of Naashon, married Rahob the Gentile, (Chron. ii. 11,) their son Boaz, the father of Obed, the father of Jesse, had the Prince of Judah for his paternal grandfather, and the high priest for his great uncle. The blending thus of the kingly and priestly character in the lineage of the Messiah, blessedly sets forth his character as high priest for ever, after the order of מלכ־צדק, Melchizedek, the king and priest—the King of Righteousness. (Psalm cx.)

**THE Rev. Jacob Samuel**, a converted Jew, describes, in his work entitled "Remnant Found," a remnant of Israel dwelling in Daghistan, among the Lesghy tribes; which latter are a fierce and indomitable race of mountaineers, the terror of the countries round about, whom neither Turks, Persians, nor Russians have been able to subdue. They are bigoted Moslems in religion, yet declare themselves to be of the tribe of Dan, and they allow the Israelites in question to live peaceably among them. They destroy the mounted Cossack by striking the heels of his horse, thus fulfilling the prophetic description of Jacob—"Dan shall be a serpent by the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward." So hopeless is warfare against them considered, that the following proverb is current in Persia—"If any king of Persia is a fool, let him march against the *Lesghies*."

## Donations & Subscriptions.

The Treasurer of the Am. Soc. for Mel. the Condition of the Jews, thankfully acknowledges the receipt of the following Donations and Subscriptions to the funds of the Society during January:—

Ebenezer M. E. Ch., Philadelphia, through S. Bonhomme, agent,	\$29 52
Salem M. E. Ch., "	8 02
Sanctuary M. E. Ch., "	10 38
Mariner's Ch., Water St., "	7 21
Sam'l. Tudor, and other friends of Israel, Ebenezer Ch., Philadelphia,	15 12
Pres. Ch. Buttonwood St., Phil.,	12 03
Pres. Ch., Rev. C. C. Cuyler,	3 00
Pres. Ch., South St.,	3 38
A Friend, Wharton St. Ch.,	5 75
M. E. Ch., Wharton St.,	9 12
M. E. Ch., Eighth St.,	5 33
Private donations, through Rev. J. W. Steward, Pastor of Union Pres. Ch., Phil., viz.,	
John Scott, \$5; John Hays, \$2; Eliz. Adams, \$1 50; Ann Burns, \$1; David Tennort, \$1; David McVeeter, \$1; James Pollock, 50 cts.; Samuel Montgomery, 50 cts.; Jane Taylor, \$1; Jane McKnight, \$1;—	14 50
Don. from Miss Margaret Livingston, Phil., part of a bequest of her mother, Mrs. Ann H. Shippen,	110 50
Don., Salem M. E. Ch., through their Pastor,	3 00
Coll. Salem M. E. Ch., for circulating the Scriptures among the Jews,	15 00
Asso. Ref. Ch., 13th St., Phil.,	12 08
Ladies' Jews' Soc. of First Cong. Ch., Nantucket, to constitute Rev. Chas. Rich and Lady, Mrs. A. Rich, Life Mems. of the Am. Soc. (\$15 ea.,)	30 00
Coll. Sab. sch. First Cong. Ch., Nantucket, for circulating the Hebrew Scriptures among the Jews,	4 16
Don., T. Kendrick, Treas. Jews' Soc. Lebanon, N. H.,	20 00
Don., Ladies' Jews' Society, Providence R. I.,	91 00
Coll. Ref. D. Ch. Broome St., after lecture by Rev. J. Lillie,	12 30
Don. to Temporal Fund for Relief of poor and distressed Jews, collected by James Forrester,	43 50
Sub. to Chronicle,	28 25
	<b>\$492 15</b>

TH. BUSSING, Treas.

## TO OUR SUBSCRIBERS.

LAST month we issued bills to many delinquent subscribers. Such as do not remit—(and in most cases this can be done free of expense, through the kindness of postmasters)—will understand the reason, should they not receive the Jewish Chronicle beyond the present number.











I-7 n.s.v.1/2  
Jewish Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00314 8048